

*Eclectic*, wemay add, was for several years the only periodical that combined the advocacy of "Spiritual Christianity" with liberal views on social and political questions.

An important change in Foster's life took place in 1808. In May of that year he married, and the event, it is pleasant to record, proved in every way singularly happy. The essayist took up his abode at Bourton, a village in the upper part of Gloucestershire, where Mrs. Foster had lived previous to her marriage. It was a quiet place, being described as "the one place in the world where nothing can be said to happen in the whole course of the year: nothing that is worth telling at the distance of five miles off." Foster's life here was enlivened by the birth of five children, two of whom died in infancy, and by expeditions here and there for pleasure and for preaching—the morbid affection of the throat being now considerably less troublesome—but he seems to have led for many years about as studious and retired an existence as it is possible to conceive.

About the close of 1817 he left Bourton and became once more a resident and stated preacher at Downend. Whatever they may have been before, his pulpit ministrations were not now appreciated. Scarcely six months were over when the failure of his efforts was so conspicuous that he resigned the appointment.

In 1818 he published a *Discourse on Missions*, and in 1820 gave to the world an *Essay on the Evils of Popular Ignorance*, on which he had bestowed a positively painful amount of labour. In the autumn of that year he began to revise it for a second edition, a task which occupied him for several months. Next he removed to Stapleton, within three miles of Bristol, and there he resided till his death. He had had more than enough, no doubt, by this time of shifting residences. After his removal he delivered a series of discourses at Broadmead Chapel, which were well attended by persons of almost all denominations. On Robert Hall's settling in Bristol, he declined to continue this service. "Now *Jupiter* is come," said he, "I can try it no more."

He now undertook a theological essay, which in point of direct religious utility has been surpassed by none of his writings—his *Introduction to Doddridge's Rise and Progress of Religion*. A few years later he engaged actively in what was termed the Serampore Controversy, a dispute between